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3rd THIRD
ANNUAL REPORT

OF THE

FOX RIVER

CONGREGATIONAL CLUB,

TOGETHER WITH

CONSTITUTION AND BY-LAWS,

LIST OF MEMBERS, Etc.

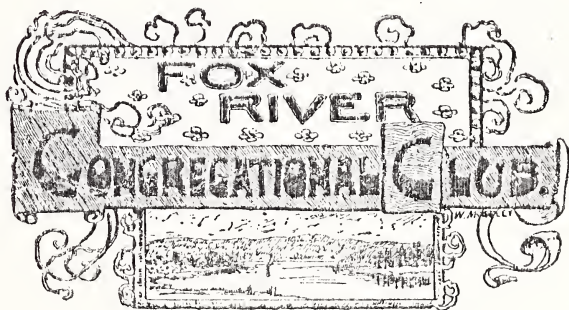
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Elgin, 1890
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Contains also, constitution and by-laws,
list of members, etc.



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OFFICERS FOR 1890-91.

President,

Rev. GEORGE H. SMITH, St. Charles, Ill.

Vice-Presidents,

Prof. M. QUACKENBUSH,

Dundee, Ill.

Rev. A. W. SAFFORD,

Rock Falls, Ill.

Secretary,

W. S. WELD,

Elgin, Ill.

Treasurer,

I. S. STEPHENS,

Batavia, Ill.

EXECUTIVE COMMITTEE.

Rev. E. F. GOFF, Mrs. G. P. LORD, Mrs. K. A. BURNELL,

Aurora, Ill.

Elgin, Ill.

Aurora, Ill.

Rev. D. B. SPENCER,

Sandwich, Ill.

D. M. HAIGHT,

Oswego, Ill.

EVANGELISTIC COMMITTEE.

Rev. J. M. GREEN, Rev. J. E. REILLY, D. J. PIKE,

Somonauk, Ill.

Dundee, Ill.

Aurora, Ill.

Mrs. HENRY ADAMS,

Sandwich, Ill.

K. A. BURNELL,

Aurora, Ill.

REPORT OF THE EXECUTIVE COMMITTEE.

To Members of the Fox River Congregational Club:

The meetings for the past year have been held at Turner, Batavia, Wheaton and Elgin, and were well attended by members of the club and their friends. New members have been added to the roll at each meeting and interest has been maintained throughout the year.

The programme at Turner consisted of a discussion of "Pastoral Changes and their Cause," by Rev. G. H. Smith, of St. Charles, and the "Remedy" by Rev. John Mitchell, of Sycamore. Dr. C. Hard, of Aurora, read an interesting paper entitled, "How Can a Business Man Find Time for Christian Work." He was followed by Mr. G. M. Cook of Chicago, on the same subject.

Prof. Nathan Thompson, of Elgin, gave an interesting paper on the subject of "Education."

"Personal Responsibility" was the topic of an article by Mrs. H. A. Adams, of Sandwich.

"What Are Proper Amusements for Christians?" was discussed by Rev. E. F. Wright, of Crystal Lake, and Mrs. Milton Denny, of Aurora, who were followed by others.

At the sixth regular meeting held at Batavia, Hon. Charles Wheaton, of Aurora, read an interesting paper on, "Is the Christian Sabbath in Danger?" and Rev. F. F. Pearce, of Turner, gave some practical suggestions on, "How Can the Christian Sabbath Best be Protected?" Miss Linda Jenne, of Oak Park, read a paper entitled: "Systematic Giving by What Rules Governed." "Are the Congregationalists Doing Their Proportion of Christian Work in the Fox River Valley?" was discussed by Mr. K. A. Burnell, of Aurora.

The seventh meeting was held at Wheaton College. Rev. A. H. Ball, of Elgin, gave the "Reason Why Congregationalists Should be Thankful for 1889." "What Has the Pulpit to Say to the Pews as to the Most Effective Christian Work?" was the topic of Rev. C. S. Leeper, of Batavia, and was followed by Prof. E. Whipple, of Wheaton, with a paper, "What Have the Pews to Say to the Pulpit in Answer." "The Limits of Individual Liberty and Christian Work," was the theme discussed by Rev. D. B. Spencer, of Sandwich.

The eighth regular meeting was held at Elgin, and the "Report of the Evangelistic Committee" was read by its Chairman, Mr. K. A. Burnell, of Aurora. Miss Louise R. Castle read an excellent paper on the "Work with a Bible Class," and was followed by other members of the club. "How Shall the Corporate Members of the American Board be Elected," was ably discussed by Rev. Dr. J. J. Blaisdell, of Beloit, Wis. "Social Life Between

and Within the Churches," was the subject of an interesting talk by Rev. Henry N. Hoyt, of Oak Park, Ill.

The ninth meeting, held at Aurora, was characterized by the reading of an intensely interesting paper (published with this report) on "Reminiscences of Early Congregational Ministers and Churches in the Fox River Valley." Prof. F. W. Fisk, of the Chicago Theological Seminary, also favored the club with an able address on the subject, "The Mission of the Church." Rev. J. M. Green, of Somonauk, gave an animated talk on the subject of "Politics and the Pulpit."

Since our last annual meeting two of our number, Mrs. F. B. Le Due, of Aurora, and Mrs. Mary Avery Bent Blanchard, of Wheaton, have been summoned to the fellowship of the saints above.

The Treasurer's report shows a healthy condition of our finances, and from the interest now manifested it is a settled opinion that the Fox River Congregational Club will henceforth be a prominent factor for good among the churches of this beautiful valley.

Respectfully submitted,

O. DAVIDSON, Chairman Ex. Com.

REPORT OF SECRETARY.

To Members of the Fox River Congregational Club :

As this is the regular annual meeting of the Fox River Congregational Club, it will, perhaps, be interesting to present a report showing the number of accessions during the year, as well as withdrawals and deaths.

The membership June, 1889, was	106
Additions during the year	37
 Total	 143
Losses—By withdrawal.....	16
Death	2
	<hr/> 18
Leaving a present membership of.....	125

In this connection, I beg to call the attention of the Club to Article IV, Section 3, of the Constitution, which provides that members neglecting to pay assessments shall, after due notice, be dropped from membership. The Secretary has sent out several notices to delinquents, but some of them have not complied with the request, and their names are still on the record as members.

In order to get the best results from an organization of this kind, it is very important that all members pay their dues promptly, so that our Treasurer may always have on hand sufficient funds to meet the current Club expenses.

With the experience of the past two years, it has been demonstrated that the object for which the Club was organized is a laudable one, and that it has been the means of the very pleasant social and spiritual relations existing between members of the churches represented by the Aurora and Elgin associations.

Much credit is due the Executive Committee for the interesting programmes presented at the various meetings, and to the ladies of the several churches who have labored so faithfully to provide for the wants of the inner man.

One of the pleasant features of life is the kindly feelings that exist one for another, and speaking from my own experience, some of the most valued friends of my acquaintance are those formed through the influence of this Club, and the meeting of them is like an oasis in the desert. It is indeed refreshing to meet with them in this way and discuss matters pertaining to our social and spiritual welfare. Let us all get better acquainted, and if there are those who wish to share this good-fellowship, let us extend the warm hand of friendship and give a hearty welcome to our Club, our hearts and our homes.

Respectfully submitted,

W. S. WELD, Secretary.

REPORT OF TREASURER.

The Treasurer of the Fox River Congregational Club would respectfully submit the following report for the year just closed :

Amount of money turned over by last Treasurer.....	\$ 11 87
Fees received from new members as follows:	
At Turner meeting, 8 new members	4 00
At Batavia meeting, 8 new members.....	4 00
At Wheaton " 13 " "	6 50
At Elgin " 5 " "	2 50
	<hr/>
• Dues received from seventy-eight members.....	\$ 17 00
	39 00
Making total receipts.....	\$ 67 87
Credit by bills paid, as per vouchers, audited by the Executive Committee.....	39 06
	<hr/>
Balance on hand.....	\$ 28 81

C. HARD, TREASURER.

Reminiscences of Early Congregational Ministers and Churches in the Fox River Valley.

By REV. G. S. F. SAVAGE, D. D.

In recalling the early history of Congregationalism in the Fox River Valley, one fact stands out in striking contrast with its history elsewhere in our State.

It is this: That, from the earliest settlement of this region, Congregationalism found here a congenial and welcome home.

Almost without exception, the first churches planted in nearly every village and settlement, up and down the valley were Congregational, not as elsewhere, Presbyterian in their organization. This was largely due to the labors and influence of Rev. N. C. Clark, of blessed memory, who, while eminently kind, unsectarian, and catholic in his spirit, was nevertheless in advance of most of the early Home Missionaries who came to Illinois in his loyalty and adherence to the Congregational principles in which he had been educated in his New England home. He organized in 1833, the first Congregational Church in this region—that near Naperville—and was mainly instrumental in organizing at an early day twenty-seven others of like faith within your bounds.

The early history of the Denomination in Illinois has some peculiar features worthy of note. Until a recent period, there were no Congregational churches in the lower third of the State. This was not strange. The

first settlers in that region were largely from the Southern States where Congregationalism had no foothold. But what is strange, is this; that with the exception of this immediate region, and in contrast with it, in the central and northern parts of the State settled mostly by immigrants from New England, the very hive of Congregationalists, at the first, but few Congregational Churches were organized, and these encountered much opposition.

In the early settlement of Illinois, it was assumed that under the "Plan of Union" of 1801, there was no occasion for organizing Congregational Churches since the Presbyterian churches could better supply all the needs of Congregational immigrants. Moreover it was urged that the Congregational polity which was good for New England was not adapted to the heterogeneous population of the west. This idea was fostered in the Theological Seminaries of the east, so that nearly all the ministers who came to Illinois directly from New England churches, colleges, and Theological Seminaries, upon arriving in the State, enlisted under the banners of another denomination and organized, largely out of Congregational material, Presbyterian churches. The American Home Missionary Society, through Congregational agents on the field, encouraged this. Hence it was that until 1851, four years after I came to this State, there was not a Congregational Church in Chicago, where now there are forty-five, and I think not one in Cook county, where now there are but about seventy, yet there were residing there hun-

dreds who came with letters from eastern Congregational Churches. Constant efforts were made to throw discredit upon western Congregational Churches and ministers as radicals, as unsound in the faith, as unworthy the fellowship of eastern churches. Happily this has now entirely changed. The *right* to organize Congregational Churches in the west is unquestioned, and they are recognized as on an equal footing with the best in the country.

It has been a mooted question which was the *first* Congregational Church planted in Illinois. Those of Mendon, Naperville and Jacksonville were organized the same year, in 1833. The first church of Quincy was established as a Presbyterian church in 1831, and became Congregational in 1833. The church at Princeton was organized in Princeton, Mass., in 1831, and removed in a body to this State the same year.

As late as 1844, when the General Association of Illinois, was organized, there were only two local associations in the State, viz., the Illinois Association in the central part of the State, and the Fox River Union in the northern, both organized nine years before. The latter, which, included within its bounds the Fox River Valley, was organized at Big Grove, June 25, 1835, two ministers and four delegates from the churches being present. In 1842, there were included within its bounds eighteen churches and thirteen ministers with an enrolled membership of six hundred and sixty-five.

In 1852, when the Union was divided it had forty-five churches with a membership of 2165, and thirty-two ministers.

August 3, 1852, by mutual agreement, sixteen churches and eleven ministers were set off as the Elgin Association, all located in what properly may be called the Fox River Valley. The names of these sixteen churches were Algonquin, Batavia, Crystal Lake, Dundee, Elgin, Elk Grove, Fairfield, Fox Lake, Geneva, Middlesex, Millburn, Munroe, Pleasant Grove, St. Charles, Sycamore and Udina; to which were added at the time, Barrington and Huntley Grove, making eighteen in all. The names, even, of some of these churches are doubtless unfamiliar to the younger members of the club. They all had an existence, but seven of them have ceased to exist.

The names of the thirteen ministers who were the original members of the Elgin Association are D. S. Dickenson, S. Peet, E. Whitney, W. H. Starr, C. F. Hudson, C. Porter, W. B. Dodge, B. B. Drake, G. S. F. Savage, N. C. Clark, J. H. Payne, E. Raymond and N. Shapsley, all of whom, excepting myself, have finished their earthly course and entered upon their reward. To these must be added the names of L. Benedict, L. Farnham, William Beardsly, L. Parker, D. R. Miller, G. B. Hubbard, Hope Brown, M. K. Whittlesey, D. Chapman, R. C. Bristol, J. Town, E. E. Wells and R. Whiting, who were located in the Fox River Valley, and were con-

nected with the Fox River Union, at the time of the division, of whom only two are living, viz., Rev. M. K. Whittlesey, D. D., and Rev. G. B. Hubbard.

My recollections of these ministers and churches go back to the fall of 1847, when I began my ministry at St. Charles, and where my pastorate continued for over twelve years. I recall with grateful pleasure my ministerial fellowship with all the above named brethren and with scores of others, who in later years as their successors on the field, entered into their labors. Gladly would I pay my tribute of regard to each of these dear brethren, but the time will allow of only a brief reference to a few of the number.

The name that stands out most prominent among these is that of Nathaniel C. Clark, the patriarch of Congregational ministers in the Fox River Valley. To no one do the churches of this valley owe a larger debt of gratitude than to this devoted, faithful, and successful pioneer, Home Missionary and pastor. He came from Vermont to Illinois in 1833, commissioned by the American Home Missionary Society, and was first located for a few months upon the Dupage. He afterwards supplied for a time the churches of Big Woods, St. Charles, Elgin, Dundee and Udim, all of which churches he organized. But his life work was mainly as pastor of the church at Elgin, February 15, 1836, he first visited the place on a Missionary tour through this region. Again he visited the place on the 12th of May the same year, when he organized the

church, and again July 29th when he preached and administered the first communion to the church, and on the first Sabbath of September, 1837, commenced his regular labors as pastor, preaching there one half the time, and the other half at St. Charles, where he then resided. On the 30th of October, 1839, he was regularly installed. No better evidence can be presented of the esteem in which he was held by his people than the fact that he was twice afterwards recalled to that same pastorate, having retired for a season on account of ill health.

He would not perhaps be regarded as a brilliant and popular preacher, yet he was in the best sense biblical and instructive. His preaching was thoroughly evangelical. As a pastor he was unwearied and successful; eminently a peace maker, yet was he firm and decided where principle was at stake. I recall his benignant face as he went about, shepherding his flock, loved and honored of all, a wise counselor, a true and steadfast friend, unselfish, unworldly, spiritually-minded. He was truly a man of God, like Nathaniel of old without guile. To me he was a much-loved personal friend with whom I took sweet counsel and had delightful fellowship. He rests from his labor, but his memory is a precious inheritance, and his works will abide as long as the churches of Fox River Valley which he planted and fostered exist.

With pleasure do I recall the names of those who were associated with him, or were his successors in the pastorate of the Elgin church. Hicks, and Starr, and Holyoke,

and Cook, and Oxnard, not to mention those of a later date, Dickinson, Hill, and Ball. But the mere mention of their names is all that the time will allow.

Of one more I must speak. Father Dodge, of Millburn. He was one of the saintliest men I have ever known. His hoary-head was a crown of glory to him. Humble as a child, he yet was a man of no mean ability and attainments. Like Enoch of old, he walked with God, and is not, for God has taken him to Himself.

When an old man he came from Salem, Mass., to Illinois to make a home and end his days. For thirty years he had been a teacher of note in that city, and during most of the time as a lay-minister, he had preached regularly to the inmates of the Poor House, regarding them as his special spiritual charge. He had the spirit of the Master, and by him, to the literally poor, the gospel was preached without money and without price. Coming to Millburn, a small settlement in Lake county, and seeing the destitution around him, with no shepherd to care for the scattered sheep, he mapped out a district ten miles in extent, and with his horse and buggy and note book in hand visited every family in that district, and if he found that they were not enrolled in any church, as most of them were not, he entered their names in his book as his parishoners, and invited them to come to the Center and hear him preach. He was superintendent of the Sabbath school, which he established, and every member of his congregation, young and old, male and female was en-

rolled as teacher or scholar. He always reported his Sunday school as numbering the same as his congregation. At the meetings of our Association he was always greeted with a hearty welcome; and those who heard him will not forget the sweetness and tenderness of his addresses and prayers when he ministered at the Communion table. Like the loved and loving John he seemed to lean upon the breast of Jesus and catch inspiration from him.

He served God in his day and generation with a fidelity seldom equaled, and when, in good old age, he rested from his labors, he doubtless received from the Master the welcome plaudit, "Well done good and faithful servant enter thou into the joy of thy Lord." The memory of the just is blessed.

Gladly would I pay a tribute of grateful remembrance to all the brethren with whom I was privileged to be associated in the Fox River Valley, and especially to those who were located here when I came to St. Charles in 1847. Farnham at Batavia, Parsons at Aurora, Wells at Dundee, Brown at Naperville, Parker at Bloomington, Beardsley, at Bristol, and others who at a later date filled pastorates in this Valley, as Peet, Hudson, Gore, etc. And not less worthy of mention are some of the prominent laymen in these churches, whose sacrifices and generous self-denying labors in planting and sustaining them were most praiseworthy; as also the noble-hearted ministers' wives, equal bearers with them of the burdens borne in pioneer Missionary life; and the wise-hearted devoted sisters in the

churches whose co-operation was essential to the success secured. But your patience would be exhausted by the attempt to do justice to their memories.

It would require a volume to even sketch the early history of the Congregational Churches of this Valley.

As I have said, the first one organized was that in the vicinity of Naperville, in 1833, by Rev. N. C. Clark. Rev. Hope Brown was its pastor when I came here in 1847, and under his ministration the church probably reached its highest prosperity.

An incident of interest as illustrating the condition of things at that time I heard from the lips of Mr. Brown: Col. Napier, after whom the town was named, was determined that there should be no churches planted in the village. He said that he wanted to show that a prosperous town could be built up without their aid. The village did not prosper. Families of immigrants from the east came there, inquired about the churches, found none. It was no place for them in which to bring up their children. They passed on to Aurora, Batavia and the regions beyond. It was only the class who cared not for religious privileges that were attracted there. For several years there was no church building in the place. But during the absence of Col. Napier in the Mexican war, under the leadership of Mr. Brown, a church building was erected on a beautiful, slightly elevated location in the center of the village. On the Colonel's return from Mexico in 1847, meeting Mr. Brown on the street, he said to him, "What do

you think gives me most pleasure of all the changes made here in my absence? It is the building of that church yonder upon the hill; for I am now satisfied that we can not have a prosperous town in the absence of religious institutions." A most significant testimony from a business man, not a Christian, to the value of the Christian church.

The church at Batavia was organized in 1835; those of Elgin and Bristol in 1836; that of St. Charles, March 4, 1837, the same day that Martin Van Buren was inaugurated President of the United States; that of Aurora in 1838; those of Ottawa and Lisbon in 1839; of Sycamore in 1840; Dundee and Milburn in 1841; Crystal Lake in 1842; Newark and Plainfield in 1843; Oswego in 1846; Udiua in 1848; Geneva in 1849; Sandwich and Turner in 1856. Several of these have celebrated their semi-centennial, and you have been made fully acquainted with their history.

There was an episode in the history of the Batavia church the year that I came to Illinois of much interest to me, and illustrative of the condition of things in many of these churches at that period when the anti-slavery contest was at its height, and there was much strife over Old Missionary Boards and New Missionary Boards. Dr. Bascom, knowing that I was coming to Illinois, wanted me to go to Batavia, as they were seeking a pastor, saying that it was one of the most inviting churches in the northern part of the State, but they had been greatly divided on the anti-slavery question. There were strong

radicals and strong conservatives in the church, and each party wanted a minister who represented their views. It had become a self-supporting church paying a salary of \$400 a year, which was about the maximum salary paid at that time.

Finally, to settle difficulties, they agreed to subscribe the salary and send to Andover Seminary for a minister, pledging themselves to accept any man that Professors Wood, Stuart, and Edwards should send them, asking no questions whether he was old school or new school, pro-slavery or anti-slavery. The professors selected Rev. C. Cushing, who had been a class-mate of mine for six years in college and seminary. He came with his bride, we both arriving in Chicago the same week, and his first Sabbath at Batavia was my first Sabbath at St. Charles. His coming at that time shut the door against my going to Batavia, as Dr. Bascom had planned, and thus, Providentially, changed the intended course of my pastoral life, much for the better, as I afterwards saw it. Mr. Cushing's pastorate at Batavia was less than one week. Although acceptable to the people, he declined to remain and the next Tuesday he and his wife were in Chicago, with their goods on their way back to Boston.

He was succeeded by Rev. L. Farnham, who came to Illinois about the time of the "Yale Band," who founded Illinois College at Jacksonville. He was a godly man, of marked ability, with whom as my nearest ministerial neighbor I had delightful and profitable ministerial fel-

lowship, but who had this peculiar habit of mind, that when anything was proposed he immediately began to inquire what objections there were to it. He always saw the dark side of things. Dr. Bascom said of him: He loved Bro. Farnham, greatly enjoyed his friendship, but he was such an objector that he did not want to be in the same presbytery or association with him.

I cannot speak of the early history of the St. Charles church, which was my first and only pastorate, without making more prominent than I desire my own personal relations to it.

The church was organized, as I have said, in 1837, by Rev. N. C. Clark, who was its first pastor, and under his ministrations and those of Rev. Lucius Foote, was prosperous. The village of 800 inhabitants when I went there, and with a thriving farming community around it, was one of the most promising in the Fox River valley. In 1843 and 1844 the walls of the present church building were carried up, the roof was put on, and a part of the basement finished for occupancy. Then came a period of sad experiences. Divisions arose, church trials were had, friends were separated and embittered, prayer meetings were given up, the Sunday school was reduced to a fraction, the work upon the church building ceased, the quarrels in the church alienated the outside community, the troubles were carried to the Fox River Union, they were without a pastor, the congregation was very small, and for months the Lord's supper had not been administered.

One of the deacons, as he told me, had become so disheartened that he even proposed the disbandment of the church.

Such was the condition of things in the fall of 1847. At that time Dr. Bascom, with whom I was staying in Chicago, received a request to send them a minister, the candidate who had been there declining to stay on account of the hopeless condition of things. Taking me in his buggy, we drove the first day to Bloomingdale to attend the installation of Rev. L. Parker over the church there. We met eight or ten ministers there from the northern part of the valley who inquired where I was going. I said to St. Charles. They replied that they were sorry to have a young man go there, as it was the most difficult and discouraging field within their bounds. The church was rent with divisions and its future doubtful. The next evening we came to St. Charles, and in the morning, on our way to Aurora to attend the installation of Rev. William Parsons as pastor of the first church, we rode around the unfinished church building. Its broken windows, uncompleted audience room, unpainted cupola, and the general dilapidation, from the abandonment of the work upon it for two or three years, presented anything but an inviting appearance. The brethren that we met at the Aurora council confirmed all that had been told us of the unpromising condition of the St. Charles church and advised against my going there. But having promised to spend a Sabbath with them, I returned and preached

the first day to a congregation of about thirty. At the close of the service a meeting was held and I was invited to remain as pastor. The condition of things did not look hopeful, but I agreed to remain another Sabbath and consider the invitation. The next Sabbath the congregation was about the same. Many in the community stood aloof, some saying that they would never attend service there while certain men were retained in the church and that no decent minister would consent to be their pastor. Yet there were at the time some as good, faithful souls in that church as ever lived. At the close of the second Sabbath's services the invitation to the pastorate was renewed. Good Deacon Wilcox plead with me earnestly to remain with them. I had then in my hands an invitation to the pastorate of the self-supporting Congregational Church in Ann Arbor, Mich., but I said that I came west to seek a home missionary field. Well, replied the deacon, if you have come to find a missionary field you can't find one that is more missionary than this in all the west. I replied if that is so I will remain. I did not then know the full extent of the prejudices which existed, and was disappointed that for a few weeks the Sabbath congregations did not essentially increase. The community still stood aloof until two singular Providences turned the scale.

There was one man in the church, an early settler and devoted Christian, who had retained the confidence of all classes in the church and the community. He had welcomed me with great heartiness and did all in his power

to aid me, and I felt that I had in him a helper and friend with whom I could safely take council and upon whom I could rely. But just six weeks after I went to St. Charles, Mr. Moody suddenly sickened and died. His death occurred on Friday, which brought his funeral upon the Sabbath. It was attended in the church by large numbers, some of whom could not have been induced to enter the church except on such an occasion. The impression which was made broke the ice and more than doubled the congregation on the next Sabbath. The church felt that God was dealing with them in judgment. Hearts were softened, estrangements were reconciled, new interest was awakened. Thus that which in itself was seemingly a crushing calamity, was overruled for good.

Another singular Providence occurred about the same time, resulting in the removing of serious temporary obstacles. There were in the church four men who were truly good men, but strong willed, and who had been especially prominent in the troubles which had arisen. They were arrayed against each other and had made themselves obnoxious to others to such a degree that some had said that they would never attend a church where they were present. Their presence in the church was a serious obstacle to the settlement of the difficulties. Just before I went to St. Charles one of these men removed to Wisconsin and did not return. Soon after another was unexpectedly called to Springfield and kept away for the winter. A third about the same time had a severe attack

of rheumatism which confined him to his room for months. And two weeks after Mr. Moody's death, the fourth man came to me and said; It is clear that the Lord has sent you here, and if some of us get out of the way a good work can be done. Several have providentially been removed. Now if I remain in the church some one will bring charges against me, or I shall bring charges against them, and you will have all the old troubles over again. I want to remain, but if you will give me and my family letters to the Methodist Church, we will leave the field clear. Letters were given; and the next Sabbath after, being the first Sabbath of a new year, a communion service -- the first for a long time -- was held, and the first convert under my pastorate was awakened that day, and soon gave herself to Christ. It was the beginning of a precious revival which brought into the church during the winter about fifty, mostly on confession of faith. All divisions were healed. The church was largely increased in numbers and strengthened in all its work. Funds were easily raised for the completion of the church building, and on the 7th of November, 1848, the first anniversary of my preaching there, the building was dedicated and I was installed as pastor. And from that time for twelve years, until I was drafted away against my will and theirs as Western Secretary of the American Tract Society at Boston, I lived and labored among as good a people as any man could desire for a pastorate. Within that time the two churches of Geneva and Campton were organized, taking their entire membership from this church, and a

membership of 260 were left at the time of my resignation. Pardon the length of this story of the St. Charles church, but you asked me for my early reminiscences, and they cluster especially about that dear people.

I must not omit in these reminiscences to allude to the important relation which the churches and ministers in the Fox River Valley sustained at an early day to higher Christian education. This is seen in the part which they had in establishing and sustaining such educational institutions as the Elgin Academy, the Batavia Institute, Rockford Female Seminary, and kindred institutions within their bounds, but more especially in the founding of Beloit College and Chicago Theological Seminary. Wheaton College came at a later day.

Father Clark, of Elgin, represented this valley in the first convention called in 1847, to consider the question whether such a college as Beloit should be established; he earnestly advocated it, and out of his poverty contributed generously to it. He was heartily sustained by the ministers and churches of the region, who contributed generously to its funds and gave to it some of their choicest sons. Nearly if not quite all of the churches represented in this club thus aided in its establishment and support. While a pastor here I was elected a trustee of the college, and as such have been privileged to represent for forty years these churches in its Board.

To Rev. Stephen Peet, when a pastor at Batavia, more than to any other one man, belongs the credit of inaugurat-

ing the plan of establishing in Chicago as a center a Congregational Theological Seminary, which should unite all the Congregational churches west of Ohio to the Rocky mountains in its support. The facts are simply these: For several years before the establishment of Chicago Theological Seminary the important question of providing for the theological training of students in the west had been under discussion in several quarters, and an effort had been made to provide such training in Illinois, Knox and Beloit colleges. When these failed, an earnest effort was made by Mr. Peet and others to have the New School Presbyterians and Congregationalists unite in the establishment of a Union Seminary. Much to the regret of Mr. Peet this proposition was declined by our Presbyterian friends, who soon after laid the corner stone of their seminary at Galena, which after subsequent removals was located at last in Chicago, and is now the prosperous McCormick Seminary.

About this time the Congregationalists of Michigan, under the lead of Rev. L. S. Hobart, were moving for a seminary in Michigan. But Mr. Peet's idea was to unite all the Congregational churches of the west in one grand enterprise of establishing in a center, like Chicago, one Theological Seminary for this whole region. As we had been associated together as trustees in Beloit College in the effort to establish a theological department in that institution, he came up from Batavia to St. Charles in the early part of March, 1854, to confer with me in respect to his

project. The entire day was spent in my study in consultation, and as a result we wrote to seven brethren in Illinois and Wisconsin, inviting them to meet us two weeks later in the office of the Congregational Herald in Chicago to consider the project of founding such a seminary in Chicago or vicinity. That meeting was held, seven persons being present, and they were agreed that such a project was important and feasible and should be entered upon at an early day. The meeting adjourned for two or three weeks to secure a larger and wider representation. At this second meeting a committee was appointed to call a preliminary convention of Congregational ministers and churches, which convention met in Chicago June 12, 1854, and by them a committee was appointed from the states of Illinois, Michigan, Indiana, Wisconsin, Iowa, Missouri and Minnesota to mature a plan, recommend a site, secure pledges of funds, etc., and report to a general convention of all the Congregational ministers and churches west of Ohio to the Rocky mountains to be held Sept. 26, 1854. Three of this committee (Peet, Clark and Savage) were from the Fox River valley, and Mr. Peet was also appointed general agent. The convention met in Chicago at the appointed time; fifty-four ministers and twenty delegates from the churches, representing six states, were enrolled, a constitution was adopted, the first Board of Directors were elected, and thus was laid a permanent foundation for our beloved seminary.

In this convention the Fox River valley was represented by twelve ministers and six delegates—one-sixth

of the whole number. Two of its ministers were elected charter members of the Board of Directors, one of whom was its first President. It was my privilege to represent the churches of this valley as Secretary of each of the four conventions, and I have been the Secretary of the Board of Directors the larger part of the time in the thirty-six years since. Individuals had contributed towards the endowment of the seminary, but the first church which was canvassed for funds was that at St. Charles, Mr. Pect and myself securing in two days by a canvass of the congregation \$2,050. Elgin church was the next canvassed, they contributing \$1,500, and I think that nearly every church in the Fox River valley from Ottawa to the Wisconsin state line contributed to our beloved seminary before its doors were open for students.

The interesting and highly creditable fact that the ministers and churches of this valley had so large and responsible a part in the inception of this grand enterprise is my excuse for giving so much in detail the first steps taken.

The seed thus early and generously sown has yielded a rich harvest to these churches, in the large number of their sons educated for the ministry in Beloit College and Chicago Theological Seminary and in the large number of graduates as pastors from these institutions who have served them.

Every church in the Elgin association has at some period of its history had for its minister one or more of

the Seminary trained men. One of them has had six, another five, others three, two and one. So also, nearly or quite all the churches in the Aurora association and the Fox River union have at one time or another been supplied by graduates of the Seminary.

I cannot forbear in this connection to refer to one who went out from one of these churches a graduate of Beloit College and of Chicago Theological Seminary, who under God has wrought a work in our day which more than repays for all that you have expended in planting and sustaining these two institutions. I mean Rev. Col. Davis, D. D., a member of the Dundee church, who did such grand service in the army as a common soldier and officer, and who by his labors when a student saved the nearly extinct church at Turner, who planted and nourished into vigorous life the church at Cheyenne, now the Metropolitan church of Wyoming, and who is to-day at the head of a theological training school in Japan, wielding an influence second to no other missionary in that great empire. Well do I remember the blessed revival in Dundee when he was converted, as I was assisting for a time Bro. Welles, the pastor.

There is not time to speak of other of the early churches and ministers within your bounds equally worthy of notice, nor of the revivals, the anti-slavery, temperance, Sabbath and other reformatory movements, all of which received a hearty support in the early days of the Fox River valley, and when it cost something to stand in the fore front of reformers. But I leave to others, by their reminiscences, the filling up of the large gaps which I have left.

CONSTITUTION.

ARTICLE I.—NAME.

This Association shall be known as the Fox River Congregational Club.

ARTICLE II.—OBJECT.

The object shall be to encourage among the members of the Congregational Churches of the Fox River Valley a more intimate and companionable acquaintance, and to advance the intellectual and spiritual growth of its members, and to promote greater activity in the several departments of Christian work.

ARTICLE III.—OFFICERS.

SECTION 1. The officers shall be a President, two Vice-Presidents, a Secretary, a Treasurer, and an Executive Committee, who shall perform the ordinary duties of such offices. The officers shall be chosen at the June meeting, 1888, and yearly thereafter by ballot, and shall continue in office one year, or until their successors are elected.

SEC. 2. The Executive Committee shall consist of five members; but the President, Vice-Presidents, Secretary and Treasurer shall be advisory members, and this committee shall have the management of the affairs of the Club.

SEC. 3. The Secretary and Treasurer shall make a written report at each annual meeting. The Treasurer shall pay out money only on the written order of the President and Chairman of the Executive Committee.

ARTICLE IV. MEMBERS.

SECTION 1. Any one in good and regular standing in a Congregational Church may be admitted to membership. [Amendment proposed and passed limiting the membership to two hundred.]

SEC. 2. The admission fee shall be fifty cents, which includes all expenses for the first year. The annual assessment shall be fifty cents, payable in advance. A member shall be considered delinquent who does not pay during the first three months. Dinner furnished at fifty cents each, the fund to go to the society furnishing the same.

SEC. 3. Members neglecting to pay assessment shall, after due notice, be dropped from membership.

SEC. 4. Honorary members may be elected, having first been nominated by the vote of the Executive Committee.

ARTICLE V.—QUORUM.

Twenty members shall constitute a quorum for the transaction of business.

ARTICLE VI.—AMENDMENT.

This Constitution may be amended at a regular meeting by a two-thirds vote of all members present, notice of the proposed amendments having been given at a previous meeting.

BY-LAWS.

ARTICLE I.—MEETINGS.

SECTION 1. Regular meetings shall be held on such days of the months of March, June, September and December as the Executive Committee may from time to time determine. Sessions from 10 a. m. to 12 m. and 2 to 4:30 p. m. Dinner 12 to 2 p. m.

SEC. 2. The Executive Committee shall determine the time to be occupied by all speakers at any meeting, and the presiding officer shall confine speaker to the time allowed.

SEC. 3. The Executive Committee may invite as guests of the Club such persons as it may deem proper. (Members may invite friends by notifying the Secretary.)

SEC. 4. It shall be the duty of the Secretary to notify all members of all meetings to be held by Club, and such notice shall give the plan of the meetings so far as possible.

List of Members.

Name.	Residence.
ADAMS, J. P.	Sandwich, Ill.
ADAMS, MRS. J. P.	Sandwich, Ill.
ADAMS, H. A.	Sandwich, Ill.
ADAMS, MRS. H. A.	Sandwich, Ill.
ABEL, MRS. E.	Batavia, Ill.
AURIAN, REV. I. N.	Woodstock, Ill.
BALL, REV. A. H.	Elgin, Ill.
BALL, MRS. A. H.	Elgin, Ill.
BLANCHARD, PRES. C. A.	Wheaton, Ill.
BLANCHARD, MRS. C. A.	Wheaton, Ill.
BLANCHARD, REV. DR. J.	Wheaton, Ill.
BRIDGEMAN, MRS. N. E.	Northampton, Mass
BRIGGS, MRS. M. M.	Elgin, Ill.
BURNELL, K. A.	Aurora, Ill.
BURNELL, MRS. K. A.	Aurora, Ill.
CASTLE, HON. M. B.	Sandwich, Ill.
CASTLE, MRS. M. B.	Sandwich, Ill.
CASTLE, MISS LOUISE R.	Sandwich, Ill.
CARR, J. C.	Bartlett, Ill.
CARR, MRS. J. C.	Bartlett, Ill.
COOK, GEORGE M.	Chicago, Ill.
COOK, MRS. GEORGE M.	Chicago, Ill.
COOPER, L. C.	Prospect Park, Ill.
COOPER, MRS. L. C.	Prospect Park, Ill.
COLLIN, C. R.	Elgin, Ill.
COLLIN, MRS. C. R.	Elgin, Ill.
COE, ELI G.	Sandwich, Ill.
COE, MRS. E. G.	Sandwich, Ill.

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DAVIDSON, O.	Elgin, Ill.
DAVIDSON, Mrs. O.	Elgin, Ill.
DAVIDSON, Miss MAY.	Elgin, Ill.
DAVIDSON, Miss JENNIE.	Elgin, Ill.
DENNY, MILTON	Aurora, Ill.
DENNY, Mrs. M.	Aurora, Ill.
DERI, Prof. H. F.	Elgin, Ill.
DEACON, WM.	Sandwich, Ill.
DEACON, Mrs. WM.	Sandwich, Ill.
EDWARDS, H. C.	Dundee, Ill.
EDWARDS, Mrs. H. C.	Dundee, Ill.
FISCHER, Prof. H. A.	Wheaton, Ill.
FISCHER, Mrs. H. A.	Wheaton, Ill.
GREEN, Rev. J. M.	Somonauk, Ill.
GREEN, Mrs. J. M.	Somonauk, Ill.
GOFF, Rev. E. F.	Aurora, Ill.
GUTTNER, Miss B. E.	Wheaton, Ill.
GUILD, Dr. E. C.	Wheaton, Ill.
GUILD, Mrs. E. C.	Wheaton, Ill.
GUILD, Mrs. W. K.	Wheaton, Ill.
HAARVIG, Rev. J. O.	Aurora, Ill.
HARD, Dr. C.	Aurora, Ill.
HARPENDING, A. S.	Udina, Ill.
HAIGHT, D. M.	Oswego, Ill.
HENCH, Rev. W. R.	Algonquin, Ill.
HUNTINGTON, A.	Aurora, Ill.
HUNTINGTON, Mrs. A.	Aurora, Ill.
HUNTER, Rev. H. D.	Sycamore, Ill.
HUNTER, Mrs. H. D.	Sycamore, Ill.
HUSTON, Dr.	Somonauk, Ill.
HUSTON, Mrs. Dr.	Somonauk, Ill.
JENNE, Miss LINDA.	Oak Park, Ill.
LEPPER, Rev. C. S.	Batavia, Ill.
LEPPER, Mrs. C. S.	Batavia, Ill.
LEDUC, Dr. E. H.	Aurora, Ill.
LORD, Hon. G. P.	Elgin, Ill.

LORD, Mrs. G. P. Elgin, Ill.
 LOVELL, Mrs. CARRIE W. Elgin, Ill.
 LUDWIG, Rev. C. B. Huntley, Ill.
 LUDWIG, Mrs. C. B. Huntley, Ill.
 McGLINCY, Mrs. A. R. Elgin, Ill.
 MUNROE, Rev. H. H. Dundee, Ill.
 McCLURE, F. L. Elgin, Ill.
 McCLURE, Mrs. F. L. Elgin, Ill.
 McCLURE, Miss BERTHA. Elgin, Ill.
 PALMER, J. A. Elgin, Ill.
 PALMER, Mrs. J. A. Elgin, Ill.
 PALMER, Mrs. B. B. Elgin, Ill.
 PAGE, Mrs. CHAS. Aurora, Ill.
 PRENTISS, Rev. N. A. Aurora, Ill.
 PRENTISS, Mrs. N. A. Aurora, Ill.
 PEARSE, Rev. F. P. Turner, Ill.
 QUACKENBUSH, Prof. M. Dundee, Ill.
 RALPH, J. G. Aurora, Ill.
 RALPH, Mrs. J. G. Aurora, Ill.
 REILLY, Rev. J. E. Dundee, Ill.
 RISING, Miss RUTH. Aurora, Ill.
 SAFFORD, Rev. A. W. Rock Falls, Ill.
 STRATTON, Prof. L. N. Wheaton, Ill.
 STRAW, Prof. D. A. Wheaton, Ill.
 STRAW, Mrs. D. A. Wheaton, Ill.
 SPENCER, Rev. D. B. Sandwich, Ill.
 STEPHENS, I. S. Batavia, Ill.
 STETTLER, Mrs. N. Aurora, Ill.
 SMITH, Rev. G. H. St. Charles, Ill.
 SMITH, Mrs. G. H. St. Charles, Ill.
 STINSON, S. B. Sandwich, Ill.
 STINSON, Mrs. S. B. Sandwich, Ill.
 SYME, D. A. Sycamore, Ill.
 SYME, Mrs. D. A. Sycamore, Ill.
 THOMPSON, Rev. A. Bartlett, Ill.

WEEKS, Mrs. CHAS. Aurora, Ill.
 WHEATON, Hon. CHAS. Aurora, Ill.
 WHEATON, Mrs. CHAS. Aurora, Ill.
 WESTON, Mrs. L. W. Aurora, Ill.
 WEAVER, Mrs. D. R. Batavia, Ill.
 WELD, W. S. Elgin, Ill.
 WILLSON, O. Aurora, Ill.
 WILLSON, Mrs. O. Aurora, Ill.
 WRIGHT, Rev. E. F. Huntley, Ill.
 WRIGHT, THOS. Sandwich, Ill.
 WRIGHT, Mrs. THOS. Sandwich, Ill.
 WILTHERS, A. Elgin, Ill.
 WILTSIE, Mrs. J. C. Elgin, Ill.
 WHITTLE, Prof. E. Wheaton, Ill.
 WINDSOR, Rev. J. H. Downers Grove, Ill.
 WOOD, HENRY. Sycamore, Ill.
 WOOD, Mrs. H. Sycamore, Ill.

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